who formed man at first, and -who knows what is in man; and ho would rectify not merely the understanding or intuitions, not merely the conscience or affections, but the whole man after the image of God. It is the enlarged and comprehensive character of the Word which makes narrow minds complain of it. Its variety is as great as that of the faculties and feelings, which it would restore to their primitive state and proper exercise.

4-tlay, There are in the human mind capacities to apprehend the truth presented in the Word. " There is a light which lighteth every man which cometh into the world," (Johni. 9,) and this light we are assured comes from the Eternal Logos. What the nature of that light is, we seem to be told in Rom. i. 20, and **ii.** 14,15. It is partly external, being the light which shines from the works of God, arid partly internal, that which is reflected from the moral constitution of man. What we need in the present day in systematic theology, is a scientific exposition of these two elements, Until they are unfolded in an inductive manner, we have no right to use them in the construction of any system, Christian or anti-Christian. For if Schleiermacher appeals to feeling, so also do Rousseau, Emerson, and F. Newman, and in order to determine which is maiding the legitimate use of feeling, we must inquire, in the manner of Lord Bacon, what feeling is, and what feeling gays. Physical science is unfolding, in this way, the external facts, and mental science should bring out in the same manner the internal intuit ions. Thin treatise may be regarded as a proffered contribution towards such a construction of the elements of natural religion. The internal capacities and principles at the basis of them, constitute the natural subjective of "which some make so much. These, if inductively unfolded, will of themselves shew that they do not render supernatural truth unnecessary, nay, one of their deepest utterances in a cry fur something which they cannot furnish, but which is supplied in the Word of Uod. For while there is light in the world, it is light which " shineth in darkness, unil the darkness comprehended it not." (John i. 6.)

Sthly, Along with the objective Word, there is a Divine power applying it internally, not merely to the intuitions, but to the whole fucultif.s of the «oul. This Divine power does not act independently of the objective truth presented in the Word, but acts by means of the truth, and thus deals with man as an intelligent and free agent. It is by the double influence of the objective truth and tluj subjective operation of the Spirit of God, that the religious life or consciousness ia awakened within.

Gthly, It appears evident to us that the truth presented in the Word imwt, in order to rectify the faculties and feelings, be pure truth, without any admixture of error. A corrupted truth presented to a corrupted mind would be a new element of confusion and derangement thrown into the already bewildered mind. Were the mind not perverted, it would not need such truth to rectify it, but, being perverted, it requires truth to set it right; but should the revelation made to H lie *imxnl*

truth and error, it could not, because it is perverted, separate the *am** from tin* other. " The harmony of our nature," says Mr. Morell, " has be«-n disturbed, and with it the power of intuition is at once diminished and rendered uncurtain."* The same author, following his German masters, lets UB know, that the lliI>l«i» mistaken as to its historical and scientific facts, incorrect in HH language UB expressing the truth meant to be conveyed, erroneous in doctrine, nut unfnu|uently wrong in its morality, and illogical in its reasoning. Kvery ones muHt HWJ that a word so defective is not fitted to restore the disturbed harmony of the. HOU!, or to give certainty to the intuitions, but would rather tend to mm-ane

* Philosophy of Religion, p. 50.